

**CONFIDENTIAL.]**

**SELECTIONS**  
**FROM THE**  
**VERNACULAR NEWSPAPERS.**

**APRIL 22, 1876.**

**POLITICAL.**  
**(GENERAL.)**

THE *Oudh Akhbār* of April 19th gives the *Nur-ul-Absār* as its authority for the following :—

"A horse had thrown its rider (a European) near the public offices at Allahabad, and a native enraged with this or some other gentleman was passing at the time, and though he ought to have shown mercy and helped the sahib, still he had suffered some such indignity (at the hand of an Englishman) that he was not at all affected at the Englishman's misfortune, so turning to the horse he said—"bravo, thou hero of a horse, bravo, thou hast done so good an act as I myself could not do. Thou hast taken revenge for us weak and helpless mortals, and if such justice be administered by thy tribe, we may expect to live a little longer in this world." The *Oudh Akhbār* comments upon this :—"All Englishmen should try and gain such a place in the hearts of natives that when they are obliged to sweat, natives might be ready to shed their blood for them."

The *Kavi Vachan Sudhā* of 17th April says :—"We have heard with much joy that Mr. Disraeli, after settling the dispute about the Queen's title, will propose to Parliament to have a member for India, as nothing satisfactory can be done for such an extensive country in a foreign land by foreigners."



The *Málwá Akhbār* of 12th April writes an article on "Englishmen and Native Rájás." Englishmen's ideas regarding the welfare of natives are daily becoming worse, and they do not at all care for natives. And quite right too: because they have left their country and come so far. Why? to benefit the natives? No, but to fill their country (England). Natives are very simple and did not know the hidden intentions of Englishmen; as they were made to go, they went, and for such a long time they have existed by flattering them. Englishmen have got them into their power with sweet words, but had natives known this at the outset such would never have occurred. This is the rule with rájás also, for their subjects are not dealt with righteously either.

#### EUROPEAN.

The *Shola-i-Tár* of 18th April says respecting the Czar's abdication:—"This is a very serious matter, and we should not close our eyes against it. If it is true that Turkish matters are to be brought forward again this Spring, perhaps the Czar may have thought that as his age is 60, and he therefore not strong enough to govern, he could not, in addition, attend to Turkish matters. He must have thought it advisable to feign sickness, and place his son on the throne that he might rule, and concern himself with war and Turkey." All the papers that notice the Czar's abdication take a serious view of it.

#### CÁBUL AND CENTRAL ASIAN AFFAIRS.

The *Rahitkhānd Akhbār* of April 12th corrects its contemporaries as to hostilities between Russia and Cábul.

The *Benares Akhbār* of 6th April writes:—"A battle has been fought between the Amír of Cábul and the Russians, in which the latter have been defeated. Had the Russians worsted the Amír, and forced their way into Cábul, in all probability there would have been disturbance about this country."



Although they have been defeated still there is room for doubt. We understand from the Cábulis that Russians are more powerful than Englishmen, so that now as the Cábulis have thrashed the Russians, there might be a disturbance in India. Government should be very watchful at all hours now."

#### FRONTIERS.

The *Rahnumah Hindh* of 18th April quoting from another paper says:—"We believe it would be well if Sir Lewis Pelly were appointed Lieutenant-Governor of the Panjáb, because he is a most worthy person. And if, as Mr. Disraeli says, the Russians are bent upon invading India, the appointment of Sir Lewis Pelly would be most advantageous, for if war were to break out, we could not find a more skilful general."

The *Táj-ul-Akhbár* of 20th April learns from an English paper:—"It is the intention of the British Government to extend the boundary of Hindustán as far as Persia by conquering Beluchistán. For this very reason there is disturbance in Kelát just now."

The *Rahbar-i-Hindh* of 18th April.—"The Afridís of the Kohát Pass are again raising their heads, and we fear the Afridís think that their mutiny is owing to nothing but the fact that the British Government has stopped their intercourse with this country. We believe they must again be treated with, and intercourse re-opened. It ought to be understood that this is not merely the wickedness of the Afridís but that of the residents of Tera and Seáh. The Afridís alone cannot be blamed." The above is apparently from its frontier correspondent.

The *Oudh Akhbár* of April 19th.—"It is rumoured in Peshawar that it is the intention of Government to advance against the Afridís, and some say that forces were ordered to proceed but they were stopped, and the order cancelled."



## NATIVE STATES.

The *Marwár Gasette* of 10th April writes:—No British officer has yet been appointed to settle the boundary of Mewár, and until some strong-minded man is appointed, the settlement will never be made. The sirdárs whose lands lie fallow are complaining, and say that it would be well for Government to fix what boundary it considers fit before June next. For many years past the kamdárs have embezzled thousands of rupees, and in the ledgers they have said that a certain person has received a thousand rupees and others five hundred each, when they have not paid away even so much as a rupee. If the settlement of Mewár is attended to at once well and good, if not June will pass away in due course.

The *Louha Mahfús* of 14th April writes:—“ Those people who through disloyalty and short-sightedness rebelled against the unfortunate Mulbár Rao, and had him turned off his throne, are now lamenting and repenting. He asked them for only one-fourth of their estates, but some have now to pay half and some two-thirds ; some have even paid three-fourths and contented themselves with one-fourth. The city has turned into a new world, and the darbár has quite changed. The ancient and hereditary landlords are seldom seen now, and wherever you look you see Sir T. Madho Rao's favourites and relations. He is well skilled in associating with Englishmen and treatment of them, and he does all they say, for which reason he is considered a very able man.”

Nearly all the newspapers notice the death of the Maharájá of Patyalá ; they praise his generosity and abilities, condemn his intemperate habits, and mourn his untimely death.

The *Oudh Akhbár* of April 19th is in mourning for the late maharajah.

The *Oudh Akhbár* of April 14th writes:—“ We are greatly surprised that some English correspondents when writing about frontier states and their disloyalty sometimes include



among them the Mahárájáh of Káshmir, which is very wrong. The Mahárájáh might be well considered more friendly and reliable than a Governor-General: for this latter is a ruler from a foreign race, whereas the ruler of a country is a native of it, who is served by his people and assisted by them on an emergency. The ruler of Káshmir is very staunch towards Englishmen, whose Government knows its friends well."

The *Akhbár Khair Khwáh*, Oudh, of April 15th reports an attempt on the life of the Nizám of Haidrabad.

#### PRINCE OF WALES' VISIT.

The *Vakil-i-Hindustán* of 15th April writes:—"Some people think that the Prince merely came to this country for amusement, and that he had no other object in view. But we cannot believe such a statement. He must have had some object; but if our supposition and statement be incorrect, it would have been very much better, we think, had he never wished to visit this country."

The *Rihbar-i-Hind* of 15th April, 1876, writes:—"The *Pioneer* says, if the income-tax is again imposed, it ought to be called a tax for the Prince of Wales' visit. We think this name most appropriate, for it will be punishment for the extravagance of the state which the people must bear. By the Prince's visit the rulers enjoyed themselves, and the weight is now being placed upon the people. We complained that the Rájáh of Káshmir was making his subjects bear the expenses incurred by the Prince's visit, but we now find that our just Government is following his foot-steps. If we can say that the Mahárájáh of Káshmir is acquiring a name by ruining his people, we can likewise say that Lord Northbrook desires to distress us in order to attain his wish. His Lordship was free from all political cares during this visit; he attended grand assemblies, got all the credit of being a good host, and now the expenses are being demanded from us. It is very sad therefore, if, as the *Pioneer* says, the income-tax is to be levied to meet the Prince's expenses. We



do not know why Government did not consider this matter beforehand; to levy a tax just now would be to obliterate the joy we have experienced by the Prince's visit. Our countrymen have laid out crores of rupees on this occasion, and Government ought to be kind enough to consider the times and the future."

The *Nayar-i-Azám* of 19th April.—"A correspondent informs us that certain Delhi Princes presented a petition to the Prince of Wales who made enquiries regarding them from the authorities at Delhi. We believe that this enquiry will benefit those princes, who say they are descendants of Sháh Alam."

The *Vakil-i-Hindustán* of April 8th asks, "what results ought to accrue to Hindustán consequent on the Prince's contentment," and heads an article entitled—"We know that Heaven is not a reality, still it is pleasant to amuse the mind with these thoughts."

"By exposing this fact, we do not wish to say that the English Government is not a wise and benevolent one, and that all its Indian subjects are not heartily grateful to it, still its Indian subjects have not acquired one-hundredth part of the freedom that Englishmen enjoy. Is there any doubt but that in England the rulers and subjects are on a par? In this country they are far from being so; and if any one dares to assert equality, he is punished by the Penal Code for impertinence and contempt of court. Many such cases have occurred and are now taking place. From the relation in which subjects in this country stand to the rulers, we draw the correct conclusion that in England every one is born a prince or a duke, whereas in unfortunate India there is not one respectable person. On this account the first foundation for India's welfare should be, that the rulers out here should treat the subjects as rulers in England treat Englishmen. Until this stage is arrived at, how can natives make known their wishes to Government?"



We conclude this interesting subject with the remark that if in reality our Prince has left our country satisfied, the result of his satisfaction ought not only to be verbal and written, but he should propose the first foundation which we have mentioned in the house of Lords, and have this bill passed. Then the freedom which England's fortunate subjects enjoy might gradually be conferred upon India's oppressed people. When this is done, we will consider that Hindustán is faring well."

With reference to the title of "Khán Bahádur" conferred upon a Bombay Parsi for illuminating the town, this paper says,—“The statement of one of our exalted and learned correspondents is correct that the titles of “Khán Bahádur” and “C. S. I.” can be purchased by any one possessing wealth.”

The *Anand Lohari* of 7th April writes an article “on the benefits that have accrued to our country by the Prince of Wales' visit.” No one can tell exactly. The rájáhs were cautioned by Government not to spend too much money, still they lavished much wealth, and did honour to the Prince. Had these people laid out this money in teaching their subjects, improving their territories, and feeding the poor, what a blessing it would have been! But these poor and ignorant people will be taxed; for now the rájáhs will not be content until their empty coffers are again filled.”

#### THE QUEEN'S TITLE.

The *Akhbár Anjuman Hind* of 15th April writes:—“God be praised that this important matter has been settled. It has given much joy, but the people of India will only have real joy after all the essential matters dependent upon the title have been settled. We hope to see from telegrams what powers have been vested in the Empress of Hindustán, and to what extent India will benefit. If in the eyes of all European rulers of this country the honour of natives is thereby increased, and they receive employment of every nature unconditional on a knowledge of English; also if the Government demand upon land is reduced somewhat, and justice and free land tenures are given to the learned, to darveshes, poets, physicians,



and panmen, &c., &c., then the people of India will have as much joy as the Muhammadans enjoyed during the reign of the Mogal Emperors, and the Hindús during the reign of Rájás. At any rate there will be some satisfaction in knowing that the title of our sovereign has been changed, and that it has been restricted to our country."

The *Akhbár-i-Am* of 19th April writes:—"We wondered much at one time why Englishmen objected to the Queen assuming the title of Empress, for how could it possibly harm them? But now we understand perfectly well that they do not like Her Majesty to be styled Empress of Hindustán: they are jealous. The country formerly belonged to Englishmen, now the Queen has stepped in and taken it over, and in future her name will appear in all regal documents. England objects to the audacity of India wishing to be styled a separate empire, and her queen to become ours also.

We wonder how such jealous people can sit in Parliament and benefit India. If we were to do as Englishmen do, we would soon be disloyal to Her Majesty."

The *Akhbár-i-Álam* of 13th April says, regarding the Queen's title, "there was no necessity for the arguments which were brought before Parliament. We do not know why Mr. Gladstone said that there was no Emperor in Germany in which one was only created in 1871. But there are such places in Germany where he is called king only and not Emperor."

The *Murakká-i-Tahsíl*, Lucknow, of 15th April, 1876, says:—"Though this word Empress denotes magnificence and grandeur, yet it makes a kind of distinction between Englishmen and Hindús. From this special title we find with reference to India that the Queen's government at home is conducted on principles that differ from those of the government out here. Instead of bringing the people therefore closer to the English throne, they are sent much further from it, and particularly at a time when the natives have proved their loyalty to the heir apparent. Under such circumstances if instead of



the word "Empress" the Queen's ministers approved *Patron and Protector of Hindustán*, it would be evident how loyal and have the hearts of natives would become : for they would then glad perfect recompense for allegiance and obedience shown by them. "

The *Kavi Vachan Sudhá* of 10th April writes :—Alas! what a great fuss about such a small matter as a title. True, when ease and wealth increase, these absurd things are thought of. We would gladly invite Her Majesty, and write a supplicating letter to the effect that where her subjects behave in such an unseemly manner, she leave them and come to this sacred spot, and becoming our ruler, be termed Queen. We are ready to serve her with our bodies, minds, and wealth."

#### ADMINISTRATIVE (GENERAL).

The *Koh-i-Núr* of 15th April says :—"If Government takes our advice and moves native physicians and surgeons by some means to vaccinate the people at large, this remedy will soon become most popular. It is also necessary to have gentle people for vaccinators, for we have seen them become quite merciless in their work, and in order to hurry through it, substitute inoculation for vaccination. These people are praised by their superiors for their exertions, but the disease spreads far and wide."

The *Punjáb-i-Akhbár* of 15th April writes :—"Those acquainted with past history will not deny that Indian rulers of ancient times exerted themselves greatly to suppress adultery and fornication ; on the contrary, English lawyers consider women's freedom a matter of civilization, and place man and woman on a par. Many wicked women, therefore, avail themselves of the law and attempt to ruin their own relations, and it is through the agency of the law that men now gain courage enough to disgrace their female relatives."

The *Akhbár-i-Alam* of 20th April writes :—"What justice is there in the Courts of Small Causes? There is no appeal against fines of Rs. 50 or under ; are we therefore to believe that the decisions in these courts are quite just? If such is



the case there is no need to appeal; but if not, why are appeals not allowed?"

The *Nār Afshān* of 13th April and other papers announce an increase of pay for native soldiers.

The *Najmul Akhbār* of 8th April, in an article on "Are doctors entitled to fees or not" says:—"With reference to the article that appeared in the *Aligarh Scientific Society's Gazette* not long ago, we grant that a doctor is appointed to a hospital of which he is a servant, but is there no limit to his services? The amount of work required by him ought also to be fixed. Government only pays him to attend gratis on those patients who come to his hospital. If beyond this any one requires his time and services, it is incumbent upon such person to pay him."

The *Khair Khudh-i-Alam* of 14th April writing on the subject of "Government service" says,—“It is proved from many writings that when a European places his blessed foot, socked, on the head of a native, he become at once a most wonderful animal, and two horns—one of heresy and the other of apostacy—shoot out of his cranium. God didnot adorn him with a tail at his birth to brush away the flies from his face, but he supplies a counterfeit\* one himself to his hat which does not suit him. Owing to his obstinacy and pride his mind and brain become so overshadowed that the reflection is a correct one on his face. He learns to eat with a knife and fork, and sit upon a stool or bench; and greater than this he prides himself upon his boots. As soon as he becomes a Christian he is carried away unawares to himself until he does not know who he is, and cannot discern if he is a human being or an animal or an angel or a devil. Although educated, their minds become so blind that they forget what they are, and become perfect imitators.

The *Tāj-ul-Akhbār* of 13th April notices the proposal to establish a school in Calcutta for practical teaching in mechanics.

---

\* The tassel worn by Native Christians.



## THE PRESS.

*A Lytton Gazette* has been started.

The *Nayar-i-Azam* of April 19th.—“The welfare of princes and people depends upon newspapers. In those countries in which people are free and newspapers correct, and every one can make known his thoughts, there, subjects become acquainted with the intention of Government, and Government learns the state of its people. If our country is a free one, we can make known to Government our grievances and wants, the despotism of despots, and the tyranny of tyrants, fearless of any officer and subject.

The *Tohfah-i-Káshmír* of 15th April writes an article on “The audacity of the English Press.” The *Bombay Gazette* is charged by the *Albert Gazette* with having said “some great Rájáh (perhaps the Mahárájáh of Káshmír) has committed many murders in his house.” Thanks be to God the *Pioneer* has contradicted the statement. We regret that no one places restraint upon English papers for such audacity; for if the least things are published in native papers they are at once put down as insolent, and the fiat goes forth to gag them. If any such thing appeared in a native paper, God alone knows what misfortune would befall it. No one however has questioned the *Bombay Gazette*. The truth is criminal law has been framed merely for natives—Englishmen are beyond its reach.

The *Sayad-ul-Akhbár* of 20th April laments :—“A trustworthy correspondent informed us of the death of the Mahárájáh of Patyala. On receipt of it the room appeared darkened, and we looked sometimes at the heavens, and at others at the letters we received. We could not understand why God had removed such a generous man from this world; he fed thousands. Who will now help the proprietor of this paper as the deceased Mahárájáh did? There is no doubt others like him are to be found in this world who will help us as he did. Though great rájás purchase our paper, let us see who will now help us. It would be re-opening the sore on our heart



to mention the khilats that we received from the deceased Maharájáh every Sunday in addition to our subscription. We trust that, as the proprietor of this paper has grieved so much for the deceased, all our rájáhs and other subscribers will not only send us in their subscriptions at once, but help our press as well. This is the only way to obliterate the grief which we have shown for the Maharájáh's death.

#### LOCAL AND MISCELLANEOUS.

The shooting of a boy at Bareilly by some soldiers is still circulating but without any comment. That the death was an accident is never stated.

The *Nayar-i-Azam* of 19th April learns from the correspondent of the *Lawrence Gazette* that "an Englishman dressed as a Musalman has been living for sometime at Budaun. He says his real name is Captain O'Neil and his native land Ireland. He lives by asking alms of the people of Budaun. His assumed name is Abdul Rahmán, and he has with him two Bombay youths. Some people says that he is a spy in the service of Russia, because he is fairer than an American."

The *Lytton Gazette* of 21st April says:—"On the 7th April a soldier of the 22nd regiment at Sháhjahánpur shot a dhobi with a bullet, after some conversation that they had. He next shot two inoffensive Patháns, this white devil! After which he was apprehended and put into the Quarter Guard by the Commanding Officer. The corpses of those three unoffending creatures were dissected in the jail, and then made over to their heirs by the Civil Surgeon. Owing to this act every one in the city is alarmed. We hear that the doctor of that soldier's regiment is of opinion that the man is insane. Let us see what punishment is inflicted on him; for we often hear of such cases, and Government is always watchful over the safety of its people. Therefore we think that a general order ought to be issued preventing soldiers from going out shooting."



## LIST OF PAPERS EXAMINED.

NAME.	DATE.
	1876.
The <i>Wakl-i-Hindustán</i> , ...	April, 15th
The <i>Oudh Akhbár</i> , ...	" 16th
The <i>Rahlar-i-Hind</i> , ...	" 15th
The <i>Koh-i-Núr</i> , ...	" 15th
The <i>Akhbár Social Science Congress</i> , ...	" 14th
The <i>Rohilkhand Akhbár</i> , ...	" 15th
The <i>Anjuman Akhbár</i> , ...	" 14th
The <i>Panjábi Akhbár</i> , ...	" 15th
The <i>Albert Gazette</i> , ...	" 14th
The <i>Khair Khwáh Hind</i> , ...	" 15th
The <i>Urdu Akhbár of Akola</i> , ...	" 15th
The <i>Jalwá Túr</i> , ...	" 16th
The <i>Kár Námáh</i> , ...	" 17th
The <i>Márwár Gazette</i> , ...	" 10th
The <i>Rohilkhand Akhbár</i> , ...	" 12th
The <i>Akhbár-i-'Am</i> , ...	" 19th
The <i>Nayar-i-'Azam</i> , ...	" 19th
The <i>Akmal-ul-Akhbár</i> , ...	" 16th
The <i>Tohfah-i-Kashmír</i> , ...	" 15th
The <i>Gazette of Gwalior</i> , ...	" 16th
The <i>Lytton Gazette</i> , ...	" 21st
The <i>Anand Lahari</i> , ...	" 14th
The <i>Vrit Dhára</i> , ...	" 17th
The <i>Social Science Congress Gazette</i> , ...	" 21st
The <i>Mayo Memorial Gazette</i> , ...	" 15th
The <i>Akhbár-i-'Alam</i> , ...	" 20th
The <i>Sayad-ul-Akhbár</i> , ...	" 20th
The <i>Rahbar-i-Hindh</i> , ...	" 16th
The <i>Oudh Akhbár</i> , ...	" 19th
The <i>Wakil-i-Hindustán</i> , ...	" 8th
The <i>Oudh Akhbár</i> , ...	" 7th
The <i>Khair Khwáh-i-'Alam</i> , ...	" 14th
The <i>Lytton Gazette</i> , ...	" 14th
The <i>Kayasth Samachár</i> , ...	" 10th
The <i>Tohtah-i-Kashmír</i> , ...	" 8th
The <i>Rohilkhand Akhbár</i> , ...	" 12th
The <i>Najm-ul-Akhbár</i> , ...	" 8th
The <i>Tojul Akhbár</i> , ...	" 13th
The <i>Núr Afshán</i> , ...	" 13th
The <i>Sadiq-ul-Akhbár</i> , ...	" 10th
The <i>Oudh Akhbár</i> , ...	" 14th
The <i>Aligarh Institute Gazette</i> , ...	" 14th
The <i>Akhbár-i-'Alam</i> , ...	" 13th
The <i>Núr-ul-Anwar</i> , ...	" 15th
The <i>Mangal Samachár</i> , ...	March, 1st
The <i>Nayar-i-Akhbár</i> , ...	April, 6th
The <i>Louh-i-Maifúz</i> , ...	" 14th
The <i>Adib-i-'Alam</i> , ...	" 14th
The <i>Patyala Akhbár</i> , ...	" 17th
The <i>Akhbár Mohib Hindh</i> , ...	" 15th



## LIST OF PAPERS EXAMINED—(concluded).

NAME.	DATE.
	1876.
The <i>Lawrence Gazette</i> , ...	April, 16th
The <i>Sadiq-ul-Akhbar</i> , ...	" 17th
The <i>Akhbar Anjuman-i-Hind</i> , ...	" 15th
The <i>Bahar-i-Hind</i> , ...	" 18th
The <i>Agra Akhbar</i> , ...	" 20th
The <i>Akhbar Nayer-i-Akhbar</i> , ...	" 13th
The <i>Nar-ul-Anwar</i> , ...	" 22nd
The <i>Nar Afsham</i> , ...	" 20th
The <i>Taj-ul-Akhbar</i> , ...	"
The <i>Akhbar Khair Khwah, Oudh</i> , ...	" 15th
The <i>Safur-i-Hind</i> , ...	" 15th
The <i>Anjuman-i-Panjab</i> , ...	" 14th
The <i>Mumbai-ul-Ahkam</i> , ...	" 14th
The <i>Murakka-i-Tahzib</i> , ...	" 15th
The <i>Mulla-i-Nar</i> , ...	" 18th
The <i>Sholah Tar</i> , ...	" 18th
The <i>Najm-ul-Akhbar</i> , ...	" 16th
The <i>Oudh Akhbar</i> , ...	" 19th
The <i>Almorah Akhbar</i> , ...	" 15th
The <i>Bahar-i-Hindh</i> , ...	" 18th
The <i>Samaya Vinod</i> , ...	" 15th
The <i>Kasi Patrika</i> , ...	" 15th
The <i>Kavi Vachan Sudha</i> , ...	" 17th
The <i>Urdu Akhbar</i> , ...	" 15th
The <i>Mahwa Akhbar</i> , ...	" 12th
The <i>Benares Akhbar</i> , ...	March, 30th
The <i>Benares Akhbar</i> , ...	April, 6th
The <i>Sada Darsha</i> , ...	" 17th
The <i>Urdu Akhbar</i> , ...	" 8th
The <i>Anand Lahari</i> , ...	" 7th
The <i>Mahwa Akhbar</i> , ...	" 15th
The <i>Sada Darsha</i> , ...	" 10th
The <i>Kavi Vachan Sudha</i> , ...	" 10th

ALLAHABAD :

The 22nd April, 1876.

P. ROBINSON,

Govt. Reporter on the Vernacular  
Press of Upper India.